A Cathechiſme:

conteyning ſummarely the chief points of Chriſtian *Religion: Made* Dialogue-wiſe by brief Queſtions, and ſhort Anſwers.

BIBL. REGIA EDINBURGENSIS

Written by *Patrick Galloway:* *and by him vſed in the family of the* Scottiſh Noblemen then reſident at Newcaſtle.

Printed at London by *Thomas Orwin*, *for Edw. Aggas, and Iohn Bowen.* *Anno Dom.* 1588.

Mo.^s Bu[illegible]m: Jaxmore.

To the Worſhipfull,

Maiſter Aiſhton Aylworth,

Eſquire, I. B. wiſheth all in-
creaſe of vertue, and
Godlines.

CONſidering right Worſhipfull, the bounden duty of euery faithfull Chriſtian, which commandeth, that not only himſelfe leade a vertuous life, but alſo, that to his power, he ſet foorth the glorie of God, in procuring others to the like courſe of Chriſtianitie: and withall lighting vpon a briefe, yet pithie and learned Cathechiſme, conteining ſummarily the chiefe points of our Religion, written by one *Patrick Galloway*, ſometimes Miniſter in houſehold with certaine Scottiſh Noblemen, vpon occaſion reſident at Newcaſtle: wherein finding great comfort, I likewiſe accompted it my dutie to publiſh the ſame, to the

honor of our Lord Iesus, and the benefite of our Christian brethren, of whome, as I knowe your selfe to be a faithfull member, so haue I presumed to dedicate it vnto your fauourable protection, whome I beseech God dayly more and more to lighten with his holie spirit, that hauing runne this your mortall race, you may attaine euerlasting ioy and felicitie in Christ Iesus.
Amen.

Your Worships, in all humble dutie,
I. B.

Of the three estates of man.

Q. WHo created man?
A. God.
Q. Whereof created he him?
A. Of an earthly bodie, with a soule of an heauenly substance.
Q. What was his estate at his first creation?
A. He was a perfect creature, like vnto Gods image, in righteousnes and holines.
Q. What is mans estate now?
A. He is a sinfull creature, spoiled of all perfection, and subiect to death temporall and eternall.
Q. How fell man into this miserie?
A. Through sin and disobedience.
Q. Who perswaded man to this sinne and disobedience?
A. Satan the author of all our sinne and miserie.
Q. Who deliuered man from sinne & death?
A. God of his free mercy, by sending his only Son into the world to die for our sinnes, that all that beleeue in him should not perish, but haue eternall life.
Q. To what end are we deliuered?

A. To serue our Lord truely, and to honor him.

Q. In how many points consisteth the true seruice and honor of God?

A. In foure. Q. Which be they?

A. First, in beléeuing in him: secondly, in obeying his will: thirdly, in inuocating and calling vpon his name: fourthly, in thanksgiuing.

The second part.

Of our Beliefe.

Q. WHich is the first part of Gods seruice?

A. To beléeue in him.

Q. Rehearse the summe of this belief.

A. I beléeue in God the father almighty, &c.

Q. How many parts doth this belief conteine?

A. Foure: first, our belief of God the Father: secondly, of Christ Jesus his Sonne: thirdly, of the holie Ghost, and lastly, of the Church, with Gods benefits bestowed vpon the same.

Q. How many Gods be there?

A. One God in three persons.

Q. Which is the first person of the Trinity?

A. God the Father.

Q. Which

Q. Which is his chiefe worke?

A. He created the world, and dayly ruleth the creatures therein, so as there is nothing done but by his will and appointment.

Q. Who is the second person of the Trinitie?

A. Jesus Christ.

Q. Which is his chiefe worke?

A. To saue his people from their sinnes.

Q. How performeth he this worke?

A. By his incarnation, death, buriall, and resurrection.

Q. How many natures be there in Christ.

A. Two, the nature of God, and the nature of man.

Q. Where is Jesus Christ now?

A. As touching his manhood, he is in the heauens, sitting on the right hand of God the father, but touching his Godhead, he is euer present with his Church.

Q. Who is the third person of the Trinitie?

A. The holie Ghost.

Q. What is his chiefe worke?

A. To open the eyes of our soules: to apply to vs effectually the worke of our redemption performed by Christ: to seale the same in our hearts: to sanctifie and rege-

nerate vs: and daily to augment these gifts in vs, vntill we come to the full perfection which God requireth of vs.

Q. What is the chiefe worke and effect of the holie Trinitie?

A. The Church elected, redéemed, and sanctified.

Q. What call you the Church mentioned in the belieke?

A. The whole bodie of Gods Saincts, whose names are written in the booke of life. Q. Who are those?

A. All the chosen children of God, either triumphing in the heauens, or militant vpon earth, of whatsoeuer adge, state, countrey, or calling soeuer they be.

Q. Why are they thus called Saincts?

A. Because they are iustified and sanctified in Christes bloud, and also that being the temples of Gods spirit, they bring forth the works of sanctification.

Q. What are the benefites that God hath bestowed on his Church?

A. Remission of sinnes, resurrection of the bodies, and life euerlasting both to body and soule.

Q. How are we made partakers of these benefits?

A. By

A. By faith.

Q. What do you call faith?

A. A ſure knowledge planted in my heart by the holie Ghoſt, whereby I am perſwaded of Gods loue toward me in Chriſt Jeſus, according to his promis.

Q. What doth this faith benefite and helpe thée?

A. It ioyneth me to Chriſt, and makes me poſſeſſe him and all his bleſſings.

Q. What works Chriſt in thée when thou doeſt poſſeſſe him?

A. Juſtification and ſanctification.

Q. What doeſt thou call Juſtification?

A. The free imputation of Chriſtes righteouſnes vnto vs, wherby we be accounted through him before God, iuſt and righteous.

Q. What call ye ſanctification?

A. That puritie in vs procéeding from the puritie of Chriſt, whereby we pleaſe God, and bring forth the works of ſanctification.

Q. What do you call works of ſanctification?

A. All that I do of faith agréeable to Gods lawe.

Q. May a man be iuſtified by works?

A. No. *Q.* Why?

A. Becauſe

A. Because man vnregenerate, can do no good workes: next, the verie regenerate mans workes should be found vnperfect, if they should be examined by the rigour of Gods lawe.

Q. May faith be without good works?

A. No more then fire without heate.

Q. Shall he that bringeth forth good works obteine any benefite at Gods hand?

A. Yea, both temporall and eternall, but in the mercies of God.

The third part.

Of the Lawe.

Q. WHerein consisteth the second part of Gods seruice?

A. In obeying his will.

Q. Where shall we find Gods will?

A. In his Lawe, called the ten Commandements, which is a perfect rule of all righteousnes.

Q. Rehearse the same Lawe.

A. Harke, and take hèed Israell, &c.

Q. How are the Commandements diuided?

A. Into two Tables.

Q. How many be in the first?

A. Foure.

A. Foure.

Q. What do these teach thée?

A. The forme and manner of Gods true worship.

Q. How many are in the second Table?

A. Sixe.

Q. What do these teach thée?

A. The maner how to behaue my selfe toward my neighbour, and the dutie that I owe vnto him.

Q. What is the summe and substance of the whole Lawe?

A. To loue my God with all my soule, with all my heart, with all my life, and with all my strength: and to loue my neighbour as my selfe.

Q. What loue is it that you owe vnto God?

A. A perfect and sincere loue, whereof no part ought to be giuen to any creature.

Q. Who is your neighbour?

A. All men and women created to Gods image: but especially, such as be of the houshold of faith.

Q. Is thy enemie thy neighbour?

A. Yea.

Q. Art thou bound to loue him.

A. Yea.

Q. Why?

Q. Why?

A. Because God hath commanded me so to do: and by this meanes I proue my selfe to be a good Christian, and heape coales vpon his head.

Q. How many wayes doth man breake this lawe?

A. Three, in thought, in word, and in déede.

Q. When.

A. Whensoeuer he thinketh, doeth, or speaketh any thing contrarie to the lawe, or leaueth any thing not thought, spoken or done, which the lawe requireth.

Q. If it be so, is any man able to kéepe this lawe? A. No sinfull man. Q. Why.

A. Because it is spirituall, and we be carnall, sold vnder sinne.

Q. To what end then was the law giuen?

A. First to let man sée his owne imperfection that he may be vnexcusable before God: next, to be a schoolemaister to leade him vnto Christ: to seeke and obteine perfection in him: and lastly, to be a rule of all righteous liuing, whereto the regenerate man ought to frame and conforme his life.

Q. Ought the regenerate man then to conforme his life thereto? A. Yea.

Q. But what if he faile, as the faithfull man doth

doth seauen times a day?

A. His faults shall not be imputed vnto him if he striue manfully against his carnall lustes: and earnestlie studie to please God.

Q. Why?

A. Because he is deliuered from the curse of the lawe by Christ, and there is no condemnation for them that are in Christ.

Q. Are the vnfaithfull in as happy estate?

A. No.

Q. What difference is there then in these points betwixt the faithfull and vnfaithful?

A. The faithfull do continually find a battaile in themselues, & two contrarie willes: but the vnfaithfull haue no battaile against sin, but do suffer it to raigne within them.

Q. How then do their sinnes differ?

A. The one sinnes to death, because he delightes therein without repentance: the other cannot sinne to death vnwillingly, and so soone as he offends, doth by true repentance flye vnto Gods mercie, which he receiues, and therewith spirituall strength, whereby he daily amends.

The fourth part.

Of Prayer.

Q. COme to the third part of Gods seruice. What is it?

A. It

A. It is Prayer.

Q. What call you Prayer?

A. A familiar talke betweene the heart of man, and his God, wherein he expones to him his necessitie and griefes, and humbly craueth his helpe.

Q. To whome ought we to pray?

A. To God only.

Q. May we not pray to Angels, or Saincts?

A. No.

Q. Why?

A. Because they are creatures, to whome no point of the glorie of the Creator ought, or should be giuen.

Q. In whose name should we pray?

A. In Christes only.

Q. How should we pray that we may be heard?

A. With faithfull soules, and penitent hearts.

Q. What if God heare vs not at the first?

A. Yet ought we to pray continually, for so God tryes our patience and constancie.

Q. What forme of praier should we vse?

A. The Lords prayer, conformably to the sense whereof all other our prayers and supplications should be made.

Q. Whereof is it called the Lords prayer?

A. Because

A. Because our maister and sauiour Iesus Christ made it, gaue it vnto vs, and commanded vs to vse it.

Q. Rehearse the same.

A. Our father which art in heauen, &c.

Q. Into how many parts may this praier be deuided?

A. Into three, a preface, sixe petitions, and a conclusion.

Q. Whereto serues the preface?

A. To teach vs when we pray, to lift vp our hearts vnto God, as being assured of his loue to heare vs, and power to help vs.

Q. What do we craue in these sixe petitions?

A. In the first three, the things that belong to Gods glorie: in the last three, the things that perteine to our necessitie.

Q. Wherefore is the conclusion added?

A. To testifie our assured hope in Gods mercy and power, aswell at the end of our praier, as at the beginning, and to signifie our thankefull hearts vnto God.

Q. What assurance hath a Christian to be heard when he praies?

A. First the promis ioyned to Gods com-

mandement: Call vpon me in the day of trouble, and I shall deliuer thee: next, the meditation of Christ our sauiour, presenting our prayers to his father, and lastly, his intreating of God for vs.

Q. When, where, and for whome, should we pray?

A. At all times, in all places, & for all men.

The fifth part.

Of Thanks-giuing.

Q. What is the fourth part of Gods honor?

A. Thanks-giuing.

Q. What call ye thanks-giuing?

A. A sure knowledge in heart, and true confession with the mouth agréeable to our knowledge, that God is our only redéemer and helper, and the full plenitude of all goodnes.

Q. Wherefore is this required of all Christians?

A. Because it is that especiall sacrifice now remaining, by vs to be offered vp acceptable vnto God.

Q. Ought

Q. Ought we at all times to yéeld thanks vnto God?

A. Yea, and at all occasions.

Q. Why?

A. Because trouble & aduersitie is a gentle visitation proceeding from God for our weale in the end.

Q. How many causes are there that moue God to lay aduersities vpon his owne?

A. Foure.

Q. Which is the first?

A. To bring vs to the true knowledge of our owne frailtie, sin & wretchednes, which we knew not in prosperitie.

Q. Which is the second?

A. To drawe vs to vnfeigned repentance, that we dye not with the impenitent world drowned in sinne.

Q. Which is the third?

A. To make our prosperitie more sweete, and to vse it the more warely and thankefully.

Q. What is the last cause?

A. To make vs knowe the vanitie of the world, & learning to contemne it, to kindle in our hearts an earnest desire of the life to come.

Q. Is then aduersitie needfull to Christias?

A. Yea, and prosperitie also.

Q. Why?

A. Because the end shall be ioifull to the patient waiter vpon God.

Q. But what differs the aduersitie of the godly, from the aduersitie of the vngodly?

A. It is a crosse to the godly, proceeding from God as a father, but it is a curse to the vngodly, comming from God as a iust iudge.

Q. What then ought to be our exercise in aduersitie?

A. Repentance, patience, and continuall calling vpon God.

Q. What is the summe of all that hitherto we haue spoken?

A. To knowe our God, and whome he hath sent, Christ Iesus our sauiour, and according to this knowledge to serue, honor, and obey him, that he may become a father and a sauiour vnto vs.

The sixt part.

Of

Of the Word.

Q. HOw is a man framed and made able to serue God?

A. By the effectuall working of Gods spirit in him, extraordinarely, and without ordinarie meanes, howbeit, but seldome in a reformed Church, and ordinarily by ordinarie meanes at all times in a reformed Church.

Q. How many ordinary waies doth the spirit worke in a reformed Church?

A. Two, which also are the true notes of Christes true reformed Church.

Q. Which be those?

A. The preaching of the word, and the ministerie of the Sacraments.

Q. What do you call the word of God?

A. The doctrine contained in the old and new Testaments.

Q. Who is the author of that word?

A. God himselfe.

Q. Are all things therein conteined needfull for our saluation?

A. Yea verely, and therefore we are debarred from licking, paring, or peruerting of it, vnder paine of condemnation.

Q. How ought we to behaue our selues to-

ward this word, that it may be fruitfull in vs.

A. First, we must beléeue it as Gods eternall truth, sent downe from heauen vnto vs. Secondly, we are to loue it with a feruent and vnfeigned affection. Thirdly, we ought to heare and reade it with all reuerence and diligence. And lastly, we should conforme the whole actions of our liues therevnto.

Q. Do these things consist in our power?

A. No, but that they are the verie works of Gods spirit, and therefore we ought diligently to pray vnto God for them.

The seauenth part.

Of the Sacraments.

Q. What call yée a Sacrament?

A. The ordinance of God, wherein by a visible signe is represented vnto vs the visible grace of God.

Invisible

Qu. Who is the Author of the Sacraments?

A. God only, because he alone hath power to ioyne the inuisible grace to the visible signe.

signe.

Q. Wherefore were the Sacraments ordeyned?

A. To be seales and tokens to confirme our faith more and more in the assurance of Gods promises made in his word.

Q. Wherefore receiues the Sacraments such power to confirme vs?

A. Not of themselues, but of the ordinance of God, to the which is ioyned the effectuall working of his spirit.

Q. What do you call the visible signe in the Sacraments?

A. That which we see with the eyes of our bodies, as water in Baptisme, and Bread and Wine in the Lordes Supper.

Q. What call yée the inuisible signe which is the inuisible grace?

A. Whole Christ Jesus with all his benefites.

Q. How many Sacraments are there?

A. Two: Baptisme, and the Lords Supper.

Q. What do ye call Baptisme?

A. The sacrament of our entrie into the Church of God, wherein by the visible wa-

ter is represented and offered vnto vs the spirituall regeneration and washing of our soules.

Qu. What call yée our spirituall washing?

A. The full and free remission of our sinnes, and purging of our soules from the spirituall filth of sinne by the bloud of Jesus Christ.

Q. What call ye regeneration spirituall?

A. Our new birth in Christ, whereby we are made to dye to sin, to burie our cancke-red affections, and to liue in righteousnes, and true holines.

Q. Whereto depends these effects of Bap-tisme.

A. From the infallible veritie of Gods pro-mises ioyned to the Sacraments, and the effectuall working of Gods spirit, which applies the vertue of Christes death and resurrection vnto vs.

Q. What call ye the Lords supper?

A. A Sacrament of our spirituall nourish-ment in the Church of God, in the which by the invisible elements of Bread and Wine, are represented and offered vnto vs Christes bodie and bloud, to be the perfect nou-rish-

rishment of our Soules to euerlasting life.

Q. Which is the visible signe in this Sacrament?

A. Bread, and Wine.

Q. Is the Bread and Wine in this Sacrament transubstantiated into the bodie and bloud of Jesus Christ?

A. No.

Q. Why?

A. Because transubstantiation subuerts sundrie articles of our faith, concerning Jesus Christ: as also it is repugnant to the expresse word of God: and thirdly, it can not stand with the nature of Sacraments, seeing it takes away the visible signe.

Q. Wherein then doth the Bread & Wine in this Sacrament differ from common Bread and Wine?

A. Bread and Wine in the Lords Supper are instituted, to represent and offer vnto vs Christes verie bodie, and verie bloud, verely receiued by the faithfull, to be the perfect nourishment of our soules, but common bread and wine are ordeyned to nourish our bodies only.

Q. How ought this Bread and Wine to be called and named?

A. As Paule speaketh, the bread of the Lord, and the cup of the Lord.

Q. Wherefore haue they this title and vse?

A. From the institution and ordinance of God only.

Q. Which is the inuisible grace in this Sacrament?

A. Whole Christ Iesus the perfect nourishment of our soules.

Q. Do all that come to the table, eate Christes bodie and drinke his bloud?

A. No truely, but the faithfull only.

Q. What then do the vnfaithfull eate?

A. The bare signe, and that to their owne condemnation.

Q. How so?

A. Because they shut the mouthes of their soules, and so contemne Christ Iesus offered vnto them.

Q. How should a man addresse himselfe to this holie table?

A. As Paule commandeth, we should trye our selues, and then eate and drinke.

Q. May not a man absent himselfe from this

this Sacrament?

A. No surely, no more then come unworthely.

Q. Why?

A. Because in so doing he contemnes the ordinance of God, refuses the grace offered by Christ in this Sacrament, and stayeth the effectuall working of Gods spirit, by leauing the ordinarie meanes whereby he worketh.

Qu. Wherein then consisteth our true tryall?

A. In examining our selues whether we be the members of Christ.

Q. By what tokens shall we know that?

A. If we haue faith, repentance, and loue.

Q. What call you faith?

A. A sure knowledge fixed in my heart by the holie Ghost, whereby I am perswaded of Gods loue toward me in Christ, according to his promise.

Q. What call ye repentance?

A. A hatred of sinne, and loue of iustice, proceeding from a feruent feare and loue of God in our hearts.

Q. What call you loue?

A. A sincere affection in my heart, whereby

I loue my neighbour as my selfe.

Q. Are perfect faith, perfect repentance, and perfect loue required in vs?

A. No, for that were vnpossible for vs to haue, that are vnperfect of our selues: as also, if we had them perfect, we néeded no Sacraments to helpe our imperfection.

Q. What manner of faith, repentance, and loue, are then required of vs?

A. A sincere faith, true repentance, and heartie loue, without hipocrisie or wauering.

FINIS.

EX BIBL. UNIV. EDIN.

Thos. Bruyn: Luxmore